

JBL, LXV, part II, June 1946

ner the altitude (height, (sophistication) of the oldest administration of law is considered, which present an entirely different recognition of God. That is all the more noteworthy when, already, the great work by H. Gressmann on Moses, although it was strongly influenced by the old method, was able to give entirely different declarations concerning the work of the great leader of the people, and only a labor as that of P. Volz (1. Moses and his Work(1932)) documents the strong transformation of Old Testaments investigation in the evaluation of ancient Israelite time.

211⁴

The simplification of historical understanding by such a schematic construction of ancient history is, ^{also} only apparent; in fact on account of this, a great difficulty for the actual clarification of the course of history. ^{arises} It won't succeed for instance, to mention, for the proposed radical transformation of the picture of God in the succeeding time, such singular (peculiar) incentives, that would enlighten this amazing change. It is impossible to trace everything back to the effect of the prophets, since admittedly a belief in the divine judge and redeemer and in his universal purpose of establishing rule in Israel was already prevalent before their arrival. The well-known scheme of the agriculturist's religion following the nomad's religion does not fit here, ignoring its inner questionableness, in any way, not only because the Canaanite syncretism ^{was} more disintegrative than upwards-leading influences, but, on the contrary, because one can not make a material change of situation responsible for a new religious creation. That Jahweh was now a God of Heaven, who could exercise his strength over the